

87.

# MOTION

Humbly presented to the Honourable  
To the Consideration of the Ho.

Honourable the Committee of the High Court of  
Parliament

(Consisting of the House of Commons and the House of

## COMMON-PRAYER.

October 8. 1641.

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As also, an Honourable

# SPEECH,

Made by Mr. Pymme.

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Printed for H. Walker, 1641.

ЛЮТОВА

ПАМЯТИ

СИДРИЧЕВЫХ

ОБРАЗОВАНИЯ

СИДРИЧЕВЫХ

СИДРИЧЕВЫХ

02, 133



# Q V A E R I E S

Concerning the Booke of Common-Prayer.

## I.

**W**Hether the Preface before the Booke of Common-Prayer, doth not sufficiently prove that the intent of thofe , by whom that Forme was established, were fully resolved, that afterwards in convenienty of time, it should be altered ?  
*Published in the dayes of Edward the 6.*

2. Whether those Ornamentes wrought with Images upon them, as Copes in Cathedrall Churches, and those Garmentes which the Bishops weare of woollen, and some of silk, with linnen sleeves and surplices worn by others of the Clergy, be warrantable by Gods Word, to be used in our Churches by the Clergy, as holy Vestments ? *Isay.30.22. Denuo.22.11. Levit.19.19. Luke 19.35.*

3. Whether the Absolution pronounced by the Minister to the people, after Confession, be not direct Popery ; and such Discipline , as Christ and his Apostles never left to the Church ? *Rev.3.7. Psal.45.11. John 1.29.*

4. Whether whilst the Minister prayeth, the people should not rather goe along with him, in what he prayeth : answering Amen onely, or some such Expression ; rather then by breakes to answer by responds : as it is ordered in the Booke of Common-Prayer ? *Denuo.27. Acts 1.24. 1 Cor.14.16. Acts 16.25. Acts 20.36,37. Acts 1.2-12.*

5. Whether the Minister, and the people, each changing their part, at every other verse in the reading of the Psalms ; be not contrary to the custome of the Primitive Church ?

*1 Tim.4.13. Acts 15.31. Luke 4.16. Heb. 2.12.*

6. Whether all the Canonicall Scripture, ought not rather

to be read through every year: then that onely, and the rest  
left out, and part of the Apocrypha taken in; and used as it is?

*Dan. 10. 21. Mat. 21. 4. 2. Ioh. 5. 39. 1 Cor. 16. 26.*

7. Whither it be not a great absurdity, to compell our  
Ministry to use such Songs as are translated out of the Popish  
Service Booke, and are not in the Scripture, though otherwise  
perhaps lese offensives as *Te Deum Laudamus*, in English, &c.

The Papist Clergy doe delude the people with this hymne to  
believe a most abominable lyfe of a Maid in Saxony. Of whom  
they have placed a story in their Service Booke, before the said  
hymn. There was (say they) a young, and an holy Virgin in a Mo-  
nastery of Nuns, and it hapned once in a great Peasch, that she was  
at matiners in the quier. But because her Mistresse did dread her  
feebleness, she bad her go rest her in the Doctorar. The maid was  
sorry, and loth to goe thence, and therefore after she was gone out,  
she ab de a while without the quier. And when this hymne wee  
praise thee, o God, was begun, she saw (in a spirituall vision) heauen  
open, and the sisters quier lift up to heauen. And when they came  
to say after. To thee all Angels cry aloud, she saw all the Orders  
of Angels knelte downe, and with great reverence doe worship to  
God, singing with the quier. Holy, Holy, Holy, Lord God of Sab-  
both. And when they came to this. The glorious Company of A-  
postles praise thee, she saw the Apostles knelte downe to God, and  
sing forth with the quier. The same did the Prophets when they  
sung. The goodly fellowship of the Prophets praise thee. And so of  
the Martyrs, and then all Confessours, and Virgins, joyned with  
them to the quier, and sang forth with them with great joy. And  
when the last verse was in singing. O Lord in thee have I trus-  
ted, she quier came easily downe againe toward the Earth, and  
Heauen closed, and that heavenly blisfull Company was seen no  
longer.

This blasphemous lyfe is related in their Popish  
Service Booke.

8. Whi-

8. Whither to stand up at the repeating of the Creed, be a Ceremony of absolution necessary? *Acts 28.23,24. Ezek.23.26. Eph.6.11. Phil.4.1.*

9. Whither in order of the 3. Collects, that for grace, should not rather be first used, but is last, and after praying against our enemies, or for peace? And whither in that Collect for grace it be proper to call it the beginning of the day at 10. of the clock; or to call it night, at 2 or 3 in the afternoon, as it is there used? *Exod. 22.29. Rom.8.23. Rom.1.L.16. Mat.6.33. Job 5.44.*

10. Whither that expression, Almighty, and everlasting God, which onely workest great marvels, send downe upon our Bishoppes &c. be a warrantable Prayer fit to be used? *Mark 11.24. Rom.12.12. Mat.21.13. 1 Pet.3.17.2 Sam.17.18,19. &c.*

11. Whither it be not according to the primitive Church, and after their Discipline rather to read the Gospell before the Epistle, then after: the Gospell being first preached by Christ himselfe, and the Epistles written by the Apostles afterwards? *Mat.13.11. Marke 13.10. Acts 13.24. Job 19.39. Gal.4.13.*

12. Whither such Jewish Ceremonies, as to bring Offerings to the Curate, are not utterly abolished by Christ? *Eph.5.1. 2. Heb.10.10. and ver.11.14.*

13. Whither our almes doe deserve any thing at Gods hand? If not, why should we pray God to accept them, as is used in the Prayer for Christs Church militant here on earth, as it is titled? *Mat.6.1,2,3,4. Rom.3.27, Gal.2.16.*

14. Whether the Minister is to joyne with the people to pray for Gods Heavenly grace; especially, for the Congregation present, as it is used in the said prayer, and not rather particularly, because Gods especiall Graces doe belong onely to his Elect? *Job.4.10. Isay 37.21. Ezra 30.1,2,3. Acts 4.31,32. Job 17.9. verse 20.*

15. Whether the gesture of kneeling, ought to be used, at the receiving of the Sacrament of the Lords Supper, rather than to sit, as the Apostles did; the contrary being never commanded in Gods Word, nor practised in the Primitive Church? *Mathe.6. Mat.14 Luke 22.1 Cor.11.*

16. Whether it be of any consequence, to demand of the Infants Godfathers, & Godmothers: (as they are called) whether they forsake the Devil, &c. or whether they believe in God, &c. And they to answer in the childs behalf, as grounds of receiving the Child into the Church, and baptizing it? *Mat.3. Acts 18.25 Rom.6.3.1 Peter 3.21.*

17. Whether it be lawfull to signe the child on the forehead wth a Croffe, there being no precedent for it in GODS Words, it being only a Popish Ceremony? *Ezekiel 3.3. Job.10.5. Mat.15.6.1 Cor.6.6.1 John 5.21.*

18. Whether the child be not sufficiently baptized, that is baptized in the name of the Father, and of the Son, & of the Holy Ghost: that it must be brought to the Bishop after to be confirmed of him? *Act.3.11. Mar.1.4. Job.1.33.1 Cor.1.14,15,16.*

Many other quarees concerning Matrimony, and concerning visitation of the sick, and the Buriall of the dead, and the Churching of women might be made. But to fould up all in that one saying, presenting them together in the last place with that expression at the beginning of Communion: The words are these,

*In the stead whereof, until the said Discipline may bee restored againe (which thing is much to be wished), it is thought good, that at this time in your presence, shall be read the generall Sentences, &c.*

And by and by after, is said againe.

*In the stead whereof, until the said Discipline may bee restored againe (which thing is much to be wished), it is thought good, that at this time in your presence, shall be read the generall Sentences, &c.*

*Mr. Pym*



## Mr. Pym his worthy Speech in Parliament,

THE distempers of this Kingdome are well knowne; they need not Repetition; for though we have good Lawes, yet they want their *Executioner*: if they be executed, it is in a wrong *sense*. I shall indeavour to apply a remedy to the breaches that are made. And to that end, I shall discover first the quality of the *Disease*.

1. There is a Design to alter Law and Religion, the Parties that effect this, are *Papists*; who are obliged by a maxime in their Doctrine, that they are noable to maintain their Religion but to extirpate all others.

2. The second is our *Hierarchy*, which cannot mount to the hight they aynte at, without the breach of Law.

To which Religion necessarily joyne, that if the one, the other falls.

3. Agency and Peasouers to foraine States, who see, we cannot comp'y with them, if we maintain the Religion established with us, contrary to Theirs, here we intend the *Spanish white Gold worke*, which are of most effect for Earthly fforuites; as for perry promotion noe f. *constience*. And such are our Judges Spirituall and Temporall. Such are also our Counsellors of State, all these settled in their contrivements, that ayme at one end, and to this purpose they walk on foure feet, discontenancing of *Preachers*, and men vertuous for Religion, persecuted under the Law of Purity.

The second is the discontenancing of *Preachers* of contrary *dispositions*.

3. The negotiating with the fiction of Rome, by frequent Preaching, and instruction to each of the absolute Monarchy of Kings. Here follow severall Heads.

The

**T**He politall interpretation of the law to serve the times, and this to impose taxes, with the colour of law A Judge said it, when *a habeas corpus* was paid for, by keeping the King in *commissiōn* shall want, that he may feeke to their Counells for relief. To this purpose they keepe the Parliament in distaste that their Counells might be taken. The King Himselfe is brought to this, like a woman that useth her selfe to poyson, when she might eate good meat. Search the Chronicles, and we shall see, no King ever used Parliaments that was brought to this want, Arbitrary proceedings in Courts of Justice; we have Law left to the *Conscience* of a singlē man, all Courts are now of *Conscience*.

Potters to inforce a warre between France and Us; that when we had well wearied one another, we might be brought to what scorn they pleased. The petition wall is *only* Unity, the sudden dissolving of Parliaments, and punishing of Parliament men, to affright us from speaking what we think, one was committed, for not delivering up the Partitions of the House, a Declaration which slandereth our proceedings, as full of lies, as letters, who would have the first ground to be our Example; and Papists under appearance to the King his best Subjects; for they contribute money to the warre, which the Protestants will not doe.

The other is the Military, by getting places of importance into the Papists hands, as who were Commanders in the late Army, but they who were strong in Arms, but they, to whom their Armor is delivered contrary to the Statute.

Their indeavours are to bring in strangers to be billitted upon us.

We have had no accempt of the Spanish Navy, and our feare is from Ireland, the next is papistical, that proceeds of Agents here in London, by whose desires many Monasteries and Nunnaries are erected.

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FI N·IS.

